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## **Framework for Peace Education in Japan: A Comprehensive Approach for the 21st Century**

### **Abstract**

Capacities for innovation and change are developed through an education that meets the challenges of the issues the world faces: namely the continued development of weapons of mass destruction, armed conflicts between states and ethnic groups, the spread of racism, gender inequality, community violence, the huge and widening gap between the rich and the poor throughout the globalized economy, massive violations of human rights and the degradation of the environment.. To face these challenges, and to achieve a culture of peace people need to learn skills to resolve conflict constructively and collaboratively, understand and live by international standards of human rights, gender and racial equality; and appreciate cultural diversity. Peace education offers the skills and knowledge to create, build and maintain peace. It is a holistic, participatory process that includes teaching for and about human rights, gender equality, environmental sustainability, development, disarmament, and human security. The presentation addresses framework of peace education in Japan in formal and nonformal settings. Moreover, in order to institutionalize peace education, an evaluation project will also be introduced. Our activities aim for the realization of an educational system that will educate for a culture of peace.

### **Introduction**

Education is the key to a sustainable future for all of us. We all share a common future and a common goal to sustain the beauty of this planet, Earth. Education will realize human rights, sustainable development and democracy; eradicate injustice, poverty and violence and teach values to care for others. The former Director General of UNESCO, Fredico Mayor (1998) stated, "Peaceful co-existence in a culture of peace is a duty for each one of us, regardless of our role, our status or our work. This duty requires us to be a model of solidarity, sharing and tolerance: solidarity with the most underprivileged; sharing knowledge; and tolerating our differences (p.3). Peace through education was the aim of the International Bureau of Education, which was established in 1925 with the hope to prevent another devastating event of violence and to build harmony among people in the world. Unfortunately ten years later, another world war

once again destructed the world. At the end of this conflict, which brought more devastation through the use of advanced science in the form of Nuclear Bomb, the United Nations organization was established in 1945 and attempted the establishment of peace through education.

A year later in 1946, the United Nations established UNESCO (the United Nations Education, Scientific and Cultural Organization) to construct peace through education for international understanding. In 1948, the United Nations General Assembly proclaimed the Universal Declaration of Human Rights, which prevails to this day as the ideal form of not only moral and legal significance, but of educational source to teach human rights. Since then numerous sessions were conducted and on the eighteenth session of UNESCO's General Conference, the 1974 Recommendation was adopted. It was a "Recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms."

Years following this recommendation, UNESCO worked towards an educational framework to meet the challenges of the twenty-first century and to cultivate a culture of peace. To meet the needs of the new millennium, UNESCO developed a more holistic view toward education at its forty-fourth session in 1994, an "Integrated Framework of Action on Education for Peace, Human Rights and Democracy.

The new concept of the culture of peace that served as the foundation of the recent educational framework for peace was formulated in 1989. The transdisciplinary project Towards a Culture of Peace was implemented from 1996 to 2001. During these years, leaders working for peace, non-violence and tolerance became active in cultivating a culture of peace throughout the world. The year 2000 was designated as the International Year for the Culture of Peace and marked the beginning of a ten year campaign to promote actions for a culture of peace based on the eight action areas defined by the United Nations: 1. Fostering a culture of peace through education, 2. Promoting sustainable economic and social development, 3. Promoting respect for all human rights, 4. Ensuring equality between women and men, 5. Fostering democratic participation, 6. Advancing understanding, tolerance and solidarity, 7. Supporting participatory communication and the free flow of information and knowledge and 8. Promoting international peace and security (Culture of Peace Co-ordination, 2002, p. 5).

Finally the years from 2005 to 2014 mark the era of Education for Sustainable Development. It is a decade to promote education that "balances human and economic well-being with cultural traditions and respect for the earth's natural resources" (Section for Education for Sustainable Development, (2005), p.1) As we share a common

future, ESD empowers citizens to be responsible in creating a sustainable future.

This paper will first introduce the significance of peace education based on the evolving framework of education introduced above. Then, a framework of peace education in Japan, which reflects the concepts introduced above, will be introduced with concrete examples of curriculum that exists presently in Japan. Finally, the paper proposes an evaluation project on peace and conflict resolution education conducted collaboratively among peace educators in the world.

### **The Significance of Peace Education**

The 1974 recommendation adopted by UNESCO includes international understanding, co-operation, peace and education relating to human rights and fundamental freedom. The guiding principles stated that education should be directed "to the full development of the human personality and to the strengthening of respect for fundamental human rights and freedom" (UNESCO, 1974). It "shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace" (UNESCO, 1974). In order to enable every person to contribute actively to the fulfillment of these aims, UNESCO (1974) recommended that the following objectives be regarded as major guiding principles of educational policies: (a) an international dimension and a global perspective in education at all levels and in all its forms; (b) understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations; (c) awareness of the increasing global interdependence between peoples and nations; (d) abilities to communicate with others; (e) awareness not only of the rights but also of the duties incumbent upon individuals, social groups and nations towards each other; (e) understanding of the necessity for international solidarity and cooperation; (f) readiness on the part of an individual to participate in solving the problems of his community, his country and the world at large.

Furthermore, the campaign statement of Hague Appeal for Peace Global Campaign for Peace Education recommends that the citizens of the world achieve a culture of peace by understanding global problems, having the skills to resolve conflict constructively, knowing and living by international standards of human rights, gender and racial equality, appreciating cultural diversity and respecting the integrity of the Earth. (Hague Appeal for Peace, 2002 a) This statement depicts the characteristics of social and global responsibility all citizens need to practice.

In summary, the foundational concepts and learning goals of education for a

culture of peace are: a) environmental sustainability, which includes preserving the life sustaining capacity of the earth; cultural integrity/diversity and respect for the unique human qualities of all cultures and respect for the diversity of human cultures; b) human solidarity, which includes awareness that all humans are one species and a commitment to the wellbeing of humanity; social responsibility and taking action for the wellbeing of the community and improvement of society; c) gender equality, which includes assurance of the equal human worth and dignity of women and men (Reardon, 2001, p. 155). Peace education is not complete unless the knowledge and skills acquired, and the attitude and values developed are applied to action for the benefit of all. Thus, social responsibility seems to be one of the important qualities that play a crucial role in peace education.

Action in peace education depicts transformation. This transformation means profound global cultural change that affects ways of thinking, world views, values, behaviors, relationships, and the structures that make up our public order. It also implies great change in the human consciousness and in human society. Therefore, peace education integrates a transformational approach that seeks a larger, more comprehensive goal: the rejection of all violence, not just arms races and war with an objective that embraces behavioral and institutional change as well as changes in thinking, and in the formation of values.

Reardon (1988) introduced three comprehensive core values, which she termed planetary stewardship, global citizenship, and humane relationship. The value of stewardship fosters a consciousness of the learner's relationship to nature and its environment and their responsibility to sustain the health and the integrity of the earth. The foremost goal of peace education is to maintain the beauty and integrity of this planet. The value of citizenship educates people "to be capable of creating a nonviolent, just social order on this planet, a global civic order offering equity to all Earth's people, offering protection for universal human rights, providing for the resolution of conflict by nonviolent means, and assuring respect for the planet that produces the life and the well-being of its people" (p. 59). Finally, the value of humane relationship recognizes the interconnections and interrelationships between the human order and the natural order and emphasizes positive human relationships. A positive human relationship is crucial in peacemaking and promoting nonviolence.

Thus, as Reardon (2001) concluded,

Building a culture of peace depends very much on education, because education in our contemporary world is the main carrier of culture. Only education can enable societies to understand the culture of violence which has blighted our past,

debases our present and threatens our future. It is through education that the peoples of the world will be able to derive and prepare to pursue the vision of a culture of peace...(49-50).

A culture of peace is defined as culture that consists of values, attitudes and behaviors that resolves conflicts nonviolently by addressing their root causes and prevents conflicts through collaborative dialogue, fostering harmonious and cooperative relationships, and facing the realities of one planetary system. Education for a culture of peace promotes the valuing process that stimulates cognitive skills by being aware, understanding and touching the mind; affective skills by responding to the feelings concerned and touching the heart; and active skills by taking action.

Since peace education aims to offer not only knowledge and skills, but to form attitudes through critical thinking and take action to transform the structure of violence, the teaching methods used involves participatory activities and experiential learning.

### **The Framework of Peace Education in Japan**

To trace the past and present practices of peace education in Japan and the framework for the future, first I would like to introduce the items, which was dealt with at the teachers' union and next I would like to introduce the areas called ESD. Education for the sustainability to integrate with other related field,

The following items were discussed at the Peace Education group meeting of Japan Teachers' Unions National Conference on Educational Research (.for nearly 60 years JTU, Japan Teachers Union, continues its research on democratic education, believing never to send their students to war. Peace education is the core of their principle. Its annual convention gathers 60,000 people and 26 sub groups of which Peace education is one of them.)

- 1) Forming and updating teachers consciousness toward peace
- 2) Peace education from the community, partnership with parents, children
- 3) Responses or counter action to the recession such as "new history text book"
- 4) Create and practice lessons for current worldly issues; dispatching self defense forces overseas,
- 5) Lessons in comprehension during class hours
- 6) Practices in various on going subject areas.
- 7) Peace meeting or gathering, school festival done by students' self initiatives.
- 8) Making the use of school excursion
- 9) Peace studies as summer assignment, including annual curriculum
- 10) Creating teaching materials about war heritage sites or interviews with senior

citizens.

11) Integrating peace education with other human rights issues

12) Rediscovering the history of Japanese invasion or colonization in Asia and forming antidiscrimination and international solidarity by sharing common historical perspectives with the neighboring countries.

In transition to the 21st century, the United Nations set the Millennium Development Goals (MDGs) in 2000. It aims to eradicate hunger and poverty in the world till 2015. Education is the fundamental solution to social progress, EFA, Education for all is one of the on going programs. In addition to the increasing numbers of student enrollment, the quality of learning is crucial. It contains global needs, which were stated in Recommendation concerning Education for International Understanding, Co-operation and Peace Education relating to Human Rights and Fundamental Freedoms (UNESCO; 1974). It noted that learner centered methodologies should be employed as well as the content. The five pillar education is introduced in the Delors Report (1996):“Learning to know, learning to do, learning to live together and learning to be”. The learner is the owner of the learning process and not the mere recipient of knowledge. The concepts are shared among formal and non-formal practices, learning from their experiences and creating better life. In parallel, UN launched the decade of Education for Sustainable Development since 2005. It was agreed at Johannesburg after 10 years from the Rio de Janeiro UN Conference on Environment in 2002.

ESD has a wider concept. For example, ESD includes learning and/or activities that aim to relate both social issues and our lives, and to facilitate the new values and behavior in us for achieving a sustainable world. Through knowing unsustainable social issues, facing them, seeking the solutions and taking action – these series of learning experiences raise awareness and lead to action as a citizen. The connectedness of nature and life, the coexistence of human-nature, and the cultural diversity are also often emphasized in the learning and activities of ESD. Peace education could adopt the ESD framework to revise and update the content and methodologies.

At the mid point of the Decade of ESD, concerned officers felt the need to have proper tools to evaluation, though they may not be quantitative, they are more holistic to reflect what have been achieved. This effort could also be applied for further development of peace education.

### **Formal Settings: Department of Global Citizenship Studies**

When UNESCO redefined its educational mission, the goal of education was focused on global citizenship education and the following issues were raised:

“cultivating the values on which the practical implementation of peace, human rights and democracy depend; no longer only emphasizing cognitive learning, but also affective and behavioral learning; learning citizenship, based on universal values and knowledge to be applied in practice”. (Nikake,1998, p.9).

The International Conference on Education was held in the year the United Declaration of Human Rights celebrated its fiftieth anniversary. The objective of this conference was to establish an education that would create world citizens who are capable of living together.

It is equally important to face the challenges of change with new insights and different perspectives. Peace education plays a vital role in educating learners to become global leader citizens, as Gerzon (2003) noted:

For global citizens, however, learning means crossing borders in order to work more effectively with the whole... We might call it ‘integral learning’ because it is constantly striving to become aware of its own limitations and to expand the boundaries of the known. (p. 20)

With the intention to educate citizens to act globally and responsibly, the Department of Global Citizenship Studies at Seisen University was created in 2001.

Global citizens can be defined as those who are independent, develop global perspectives, and learn to create imaginative solutions to world problems. Moreover, by recognizing the sharing relationships of human beings with each other and the Earth, global citizens will promote global well-being while enriching their own lives. In short, the ultimate mission of global citizens can be considered to contribute to establishing Global Peace. Students majoring in Global Citizenship Studies are expected to become leaders among citizens.

With such a concept of global citizens in mind, the education of the Department of Global Citizenship Studies is imparted to students through classroom studies and fieldwork in a well-planned curriculum. As was stated in the previous section, the curriculum consists of three major pillars: 1) Global society related programs, 2) Multi-cultural understanding programs, and 3) Fieldwork through which students can experience on the spot what they have learned in classroom.

Useful knowledge and valid information as well as practical language skills are necessary to play an active role in the global community. Through the above programs, the Department offers students various opportunities: 1) to think about and learn the present state as well as the future of the World Society and the Earth, including both major and minor problems; 2) to learn problem solving skills such as a successful use of conflict management methods; 3) to understand the cultures and situations of foreign

countries; 4) to participate in volunteer work; and 5) to acquire or increase proficiency of English as a global language.

In addition to the above-mentioned learning opportunities in classroom, the Department provides students with those of experiential learning. Through experiential educational activities, students are encouraged to be imaginative and creative so that they can be true global citizens, and hopefully leaders among them, by integrating their knowledge of diverse peoples and cultures into their everyday lives and professional work.

Experiential opportunities offered by the Department's curriculum include visits to Asian and African countries so students may learn the present state of these countries through community service and fieldwork. The Department sees key learning opportunities in life skills and leadership as transferable through real life experiences. Therefore, the Department deems it very important for the students to participate in fieldwork at least once in four years, since, without fieldwork, the Department's education will not be complete.

Global Citizenship Studies is also offered in the graduate school. The department also offers a certificate program in peace education and global citizenship studies in response to a growing interest in peace education in-service professional development education and training opportunities in Japan and other Asian countries. Over the past five years the Peace Education Center at Teachers College has offered such training in a professional development certificate program at the Teachers College Columbia University facilities in Tokyo.

One of the major purposes of this TC Tokyo program, conducted in English, was to train Japanese educators to provide peace education in-service and adult education courses to Japanese speaking teachers and other interested adults. It was therefore, proposed by the Peace Education Center and the International Institute on Peace Education (IIPE), the Center's global outreach agent to move its Tokyo training activities to Seisen University under the auspices of the Department of Global Citizenship Studies. Courses are taught in Japanese or English catering to the needs of the students. These trainings can be based upon those that formed the basis of the TC Tokyo program and those offered and developed by the Global Citizenship Studies Department, and presented within Seisen's Graduate Curriculum.

When there is demand, English speaking educators trained in peace education might also offer courses in English. One circumstance in which courses could be offered in English might be if programs were provided at Seisen for multinational, primarily Asian participants. Such multinational programs are planned by several of



the Asian Institutions in the IPE network. Among the Asian members undertaking similar trainings are institutions in the Philippines and Korea and possibilities are being discussed for other Asian countries. English speakers enrolled in a professional development program at Seisen would be eligible to participate in workshops and training sessions in these other countries. The intention is to contribute to a truly global field while providing more local opportunities for training.

Thus, Global Citizenship Studies offers a program that fosters the framework of peace education and education for international understanding with the hope to cultivate the culture of peace and sustainable development so that the future generations to come would be able to enjoy this beautiful earth.

### **Nonformal Settings**

In May 1999, the civil society from twenty-six countries around the world met at The Hague, Netherlands to attend the largest peace conference of the era, Hague Appeal for Peace Conference. The Hague Agenda for Peace and Justice for the 21st Century to Abolish War was adopted at this significant gathering. To develop mechanisms for abolishing war and to realize a culture of peace in the 21st century, several initiatives were taken after the conference. Among them was the Global Campaign for Peace Education (GCPE). This campaign seeks to promote networking among peace educators and establish regional peace education centers that will promote comprehensive peace education. It also advocates the inclusion of peace education in teacher training programs. In short, GCPE is an international network that promotes peace education in formal and non-formal educational settings to cultivate a culture of peace.

In Japan, GCPEJ has conducted workshops and training programs to university students, teachers and NGO members. Resource persons, Betty Reardon, David Adams, and Alicia Cabezudo, have been invited to conduct a two-day weekend seminar on global issues within a framework of education for a culture of peace. Other accomplishments of GCPEJ is the translation of the peace education resource book, "Learning to Abolish War" from English to Japanese for the local peace educators. The book has been widely used as teaching material in formal and non-formal educational settings.

The establishment of university-based peace education centers contributes to educating future peace education teachers. The network of peace education centers in Japan, Lebanon and the Philippines, coordinated by the Peace Education Center, Teachers College, Columbia University. They have launched a project to introduce

ethical and spiritual values as well as the philosophical foundations of peace education to promote inter-religious understanding and educate for universal human dignity with a spirit of non-violence.

### **Evaluation Project to Institutionalize Peace Education**

Conflict resolution education (CRE) and peace education (PE) are critically focused in most regions of the world according to a world-wide NGO Global Partnership for Prevention of Armed Conflict (GPPAC) Northeast Regional Action Agenda: Theme 3 Culture of Peace, 3-3 Promote a culture of prevention through peace education. Research is conducted around the globe to assess the form and function of CRE/PE efforts. “GPPAC engages in processes of knowledge generation and exchange, by learning from experience of regions and developing mechanisms for regular communication/ exchange of such information.” (GPPAC Charter, Version 29th September 2008, I, 18). For The evaluation project, GPPAC addresses the need of critical research in the following areas:

1. Links between CRE/PE and academic achievement; reduction of violence; increased engagement and citizenship behaviors; transfer of skills to non-school settings.
2. Comparison of CRE/PE efforts in different contexts and links to specific outcomes
3. Summary of current research– especially in non US contexts.
4. Case studies and success
5. Research on effectiveness of CRE/PE in community healing, restoration and building especially in post-conflict societies.

The project began from the CRE/PW Working Group, which was established at the GPPAC Conference held in New York City in July of 2005. Following this first meeting, the International Policy Summit on CRE was held in Cleveland, March 2007. The working group met several times thereafter: Belgrade, in April 2007, Cleveland, Ohio in, March, 2008; Nairobi, Kenya in December, 2008 and Jerusalem, Israel in May, 2009.

Peace education working group meetings are held regularly twice or three times a year to exchange and update each other on recent peace education activities and projects carried out in the regions; to review annual projects, and to discuss strategic and administrative details of regional and cross-regional peace education activities; and to be introduced to the regional conflict context, in particular to learn about various peace education activities addressing several aspects of conflict dynamics in the region; and to meet with the local actors working in the area of peace education as well as with their beneficiary communities in order to gain and share experiences.

Research and evaluation tasks include identifying organizations doing research on CRE/PE, identifying supporters who have funded CRE/PE research, gathering non-published evaluations and reports about the efficacy of CRE/PE programs and compiling research articles and summaries and make available on web site.

The significance of this project is that the assessment of PE and CRE will hopefully indicate the effectiveness and function of PE activities conducted. By doing so the evaluation project may serve as one of the strategies to institutionalize PE in formal educational settings. Good practice is crucial as pedagogy of engagement as peace education encourages learners to change mindsets and mechanisms that brought people to the present situation.

The project is formed by partnership of academic institutions and non governmental organizations. Membership includes more than 20 groups. Some of the regional activities conducted in 2008 were in the following regions:

1. The Balkans: Activities involved working with educators and Ministry of Education, linking with the relevant institutions on the state and local levels
2. Eastern and Central Africa: Activities included PE Conference: strategies to mainstream PE in the region.
3. South Asia: Activities included capacity building training for educators and youth
4. Southeast Asia: Activities were training workshops on PE: in 8 countries; for 24 educators
5. Northeast Asia: Activities included a workshop to discuss the history of textbook revision and curriculum reform
6. Western CIS/ North Caucasus: Activities involved research on evaluating the state of PE in the NC

Other activities are cross-regional, which includes peace education evaluation research. Some of the strategies put to practice are building the capacity of regional educators and practitioners on PE, compiling good practices, lessons learned/ and evaluations of PE programs around the world, encouraging, advocating and lobbying Ministries of Education or equivalent, regional organizations for the inclusion of PCRE in national curricula, strengthening the regional networks of institutions and experts engaged with PE, maintaining an international group of practitioners and policymakers to exchange experiences on PE and organizing international and regional conferences to learn and exchange ideas on PE.

One of the ideas for cross-regional activities in 2009 is educating for Global Citizenship. A Wikispace <http://globalcitizenship.wetpaint.com/> is set to connect students across the world in sharing stories, ideas, experiences, and images about

creating safe and peaceful schools. Conflict resolution and peace education resources/examples are posted on [www.creducation.org](http://www.creducation.org) for knowledge sharing among CRE/PE teachers.

## **Conclusion**

Peace education in Japan develops students' independent skills to cope with various situations. It can offer students development of appropriate knowledge, skills, attitude and values, and raise the quality of education to fulfill students' needs to be actively and responsibly involved in the world around them. Peace education also cultivates humanity, which is to educate the person as a whole and to nurture the person to grow as intelligent citizens. It also awakens students to grow as well as give meaning to what has been taught in the classroom. Learning is not just to gain knowledge and to acquire skills, but also to form attitude and to take action. Students apply what they have learned in a real life situation. Moreover, peace education provides opportunities for cross-cultural experiences (whether it be religious, ethnic, or cultural in nature) as well as opportunities for students to develop conflict management and communication skills. With all of the above in mind, peace through education is developing capacities to be responsible global citizens to cope with the rapidly changing society. We educate learners for social responsibility to participate in the activities for the good of all on earth.

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